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Heitmüller in his book, already referred to, upon Paul's views of baptism and the Lord's Supper, had suggested the idea that Paul had accepted a widely prevalent doctrine that the soul of a worshiper might be brought by a proper ritual act into a mystic union with the god worshiped—a union which involved a blending of substance, rather than an ethical assimilation. He understands Paul to teach, in the sixth chapter of Romans and elsewhere, that one who receives baptism dies and is raised in Christ not primarily in a moral experience, but in the renewal of the nature or substance of the soul, which renewal forms the basis of the moral experience. Rendtorff argues against this interpretation of Paul in an able and interesting treatise. He says, very justly, that such a writer as Paul cannot be interpreted simply by gathering from various sources and comparing sentences which resemble those which he uses. His own experience and point of view have more to do with his meaning than the history of terms and phrases which he adopts.

When these two books, by Heitmüller and Rendtorff, are read side by side, however, the reader can hardly escape the impression that the difference between the two authors is one of emphasis and proportion rather than of actual opposition. Each holds that the reception of baptism was, in Paul's mind, more than a confession or symbol of a voluntary change. It was an act which completed and established regeneration, and, in the consciousness of the recipient, transferred him from this world and its ruler to the kingdom of God and into union with Christ. Each holds also that Paul could have seen no value in such a rite unless attended with a living faith and a conscious purpose to live the life of the regenerate. The earlier author, perhaps, lays too much stress upon the early and wide-spread conception of the saving power of a formal act, as an influence upon the mind of the apostle, and renders himself liable to a criticism based upon an understanding of Paul's thought for which he too found place in his interpretation; and the critic does not seem to realize fully that the apostle may have adopted, not only terms, but ideas which prevailed among those for whom he labored, and infused them with new life and power, without rejecting or ignoring their earlier meaning.

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BOOKS ON THE HOLY SPIRIT

As the title indicates, this neat little volume¹ deals with only one section of the biblical doctrine of the Holy Spirit. This limitation is necessitated

¹ *The Teaching of Jesus concerning the Holy Spirit.* By Louis Burton Crane. New York: American Tract Society. xiii + 175 pages. \$0.75.

by the fact that the book is one of a series by different authors, on "the teachings of Jesus."

The volume is intended primarily as an aid to the devotional side of the Christian life, and as such ought to be judged. Regarded, however, from the standpoint of critical scholarship, it has several marked defects. Most significant among these is the fact that the author does not raise a single critical question concerning the sources of his scriptural material—in fact treats it all as "authoritative revelation." This leads him more than once to regard a late conception of the function of the Spirit as an early one—e. g., the Spirit as the power of God working in creation (Gen. 1:2), which is clearly a late conception.

Fortunately the author recognizes the element of progress in the biblical revelation. For example, he says that in the Old Testament "the Spirit was not revealed in his personal character, but always spoken of as the power or energy of God working in the world, and particularly in his chosen ones." It is only in the New Testament that the Spirit is clearly set forth as a person.

In the teachings of Jesus recorded in the synoptic gospels the author finds little advance over the Old Testament conceptions of the Holy Spirit. In the gospel of John, on the other hand, the advance is very marked. There it is that Jesus gives the Spirit a new name, "Paraclete," as well as attributes to it new functions. In the summary of his results the author says:

Jesus teaches that the Holy Spirit is a person distinct from the Father and from the Son. That, while for economic reasons he is represented as subordinate to the Father and to the Son, yet that he is to be regarded as co-equal with them in substance and in authority. That the Father sends the Spirit as he sends the Son, and yet the Spirit's work is peculiarly His own. That the Son prays the Father for the Spirit's descent, and yet that the Son's work must be carried on and applied by the Spirit.

The eleven distinct chapters comprising the body of the work are well co-ordinated, and the style is lucid and attractive. It is a book written especially for the laity, and for such will prove decidedly helpful. The critical scholar will find in it little material which can be used directly in his investigations. The interpretations of the scriptural material bearing on the subject contain little that is really new, and the results obtained are those usually set forth in works covering the subject.

Nösgen's elaborate volume² follows in the wake of the modern critical

² *Der Heilige Geist: Sein Wesen und die Art seines Wirkens.* Von K. F. Nösgen. Berlin: Trowitzsch, 1905. vii + 259 pages. M. 5.50.

movement as a defense of the ecclesiastical doctrine of the Holy Spirit. Happily the spirit of the work is irenic throughout. In the introduction the author points out that present-day Christian thought subordinates the doctrine of the Holy Spirit—in fact, sets it in the background—compared to the doctrines of God and of Christ. One of the leading purposes of the author's study is to show that both in the Old and New Testaments the Spirit is regarded as a personal, conscious, life-giving power. The separate personality of the Spirit is his principal contention. So eager is he to establish this thesis that he maintains that the fundamental conception involved in the term "Spirit," whether applied to God or man, is personality. Had he studied the Hebrew term *ruach* in its development and in all its meanings, he would have seen how improbable was this generalization. Several times he interprets the term "Spirit" where the context clearly requires either "breath" or "wind" (e. g., Ps. 33:6).

Though the material used in establishing a conclusion is largely derived from the Scriptures, the method can hardly be called that of modern biblical theology. In fact, it approximates more nearly the proof-text method of the older school of theologians. For this reason the conclusions arrived at will not have a very large influence on modern thought.

In certain ecclesiastical circles the book will no doubt have its influence, especially in those parts where the author makes a direct application to the church and its life—e. g., when he suggests that the Spirit may work regeneration even in infants at the time of their baptism (an assumption that can hardly be said to have scriptural warrant). In most cases the author does not venture quite so far into the realm of conjecture, but is content to set forth the more general conceptions of the function of the Spirit derived from the Scriptures and Christian experience.

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EARLY CHRISTIAN LITERATURE

The Oxford Society of Historical Theology has, through a committee of six scholars, done a real service to all students of early Christian literature in the volume on *The New Testament in the Apostolic Fathers*.¹ The members of this committee—Vernon Bartlet, Kirsopp Lake, A. J. Carlyle, W. R. Inge, P. V. M. Benecke, and J. Drummond—divided the Apostolic Fathers among them, and undertook to determine what books of the New Testament, if any, each writer knew and used. The six authors

¹ *The New Testament in the Apostolic Fathers*. By a Committee of the Oxford Society of Historical Theology. Oxford: Clarendon Press, 1905. v+144 pages. 6s.